2: Lee T-5 (1855-1858) 1957
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requiring much strength to elevate some of the packages to their place, yet it was all performed by women.

The Comanche Indian in his village is the idlest, laziest being in existence, a sluggard and a glutton. His sole and only pursuits are war and hunting. His wife, besides attending to the domestic duties of the tent, plants his corn and reaps it, cultivates his tobacco, tans his buffalo hides—in fine, performs wholly, without the remotest aid from him, every particle and kind of labor, which, among civilized beings, devolves upon the husband. So now, while the women toiled and strained and lifted, the men moped stupidly around, smoking their pipes, or lolled upon the ground.

Everything in readiness, I was once more blindfolded, mounted, and tied, when the entire town, not only its men, women, and children, but its furniture, its tents, its public and private buildings, all moved off on the backs of mules and horses. There was not left one stone upon another of that city.

Fortunately, the mule upon which I rode was led, so that I escaped the annoyance that befell me, under similar circumstances, on a previous occasion. Being deprived of the use of my eyes on the journey, except when we encamped at night, I cannot give a description of the country over which we passed, further than to say we crossed over many mountains, and that it seemed to me a wild and barren region. At the end of three days, or three "sleeps," as a [805] Comanche would express it, we reached the end of the journey. Here I found myself in a small village, of not more than twenty or thirty tents, inhabited by what appeared to be a portion of Big Wolf's tribe, on the bank of a considerable river that flowed to the southwest, and in a valley much larger than any I have before described.

into the trunk of a tree, and withdrawing it, place the end of the bark epistle in the incision, the outer end pointing in the direction they have taken. It will be seen they measure time by the changes of the moon. In the new, they give themselves up to devotional contemplation and worship, rendering thanks unto the Great Spirit that although the old one has gone, another has been permitted to take its place. Every change is attended with some peculiar ceremony; but when it is in the full, occurs the festival of the roasted dog. With the exception of the refreshments, it differs but very slightly from a modern picnic. The squaws go out to a spring in some pleasant and shady spot, taking with them a number of curs, which have been fattened for the occasion, and kindling a fire, butcher and roast them. By this time the warriors approach, when, seating themselves promiscuously on the grass, they speedily strip the canine bones admidst much fun and laughter. On these occasions, while I was with them, Sahonkeno, the Fox—a lively and mischievous rascal—was always the life of the party.

Not long after my arrival in the valley of Mannasaw, took place the first exhibition I had witnessed of the green corn dance. This occurs in the latter part of July, or the hot moon. The day previous to the festival, a general meeting of the whole tribe was held in the square of the village. In the center stood the prophet, *Karolo*, signifying, as near as I was ever able to comprehend, a star, or planet; immediately around him, in a circle, were gathered the chiefs and principal men, seated on the ground; behind these were the warriors, and in the rear the women and children.

Karolo, the prophet, addressed them long and earnestly, and made many gestures. Though I could not understand his language, I knew from his manner and the intonations

7: Richardson D-4 (no date) 1929
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able sum of money building on the Arkansas a village for a certain 784
band to move into. The Indians moved in, and all went well, until
the wife of a prominent chief died and the whole band immediately [768]
moved out and sought a new location a great way off. The Spanish
officer who reported this unfortunate occurrence explained that
these Indians had many superstitions, one being that when any
prominent person died the camp should be abandoned and the
place henceforth avoided.[25] We have the account of a similar
occurrence which happened many years later when the son of chief
Pah-hau-ca, of the Southern Comanches, died or was killed and
the chief abandoned his camp and chattels and moved far north to
a new camp.[26] The Comanches would fight desperately to rescue
the body of a fallen comrade so long as the scalp was intact; but
the moment this was removed they would abandon the body and
would not even touch it to bury it. According to some accounts
they also held the heart of an animal in veneration and generally [224]
avoided touching it when dressing a carcass.[27]

In literature and art the attainments of the Comanches were slight. 212
They had no system of writing other than that of crude pictures and 531
these commonly pertained to wars and the chase. On skins carefully dressed, they often drew designs, a common one being the sun in the center with different colored rays of light radiating out in finely drawn lines. Their shields were generally adorned with pictures and it may be that they, like their allies the Kiowas, had a system of Heraldry.[28] Their paint was made from colored chalks or clay and their brushes from tufts of hair. For drawings of a more temporary character charcoal often served as the pencil and any smooth surface like bone, a board, or the bark of a tree served for canvas.[29]

They had a system of enumeration, but apparently little or no 802
knowledge of the rudiments of arithmetic. The moon periods 805
served as time units; but it does not seem that they had a calendar
of any kind, other than the knowledge of the four seasons. They 000

25. Ugarte y Loyola to Don Fernando de la Concha, July 22, 1788, enclosing copies of reports made by the officers in New Mexico. Ms. Provincias Internas, Mexico City, Tome 65, University of Texas Transcripts.

26. Statement of Luis Sanches, interpreter, May 1844; Ms. Texas Indian Papers, Texas State Library, Austin.

27. Smithwick, The Evolution of a State, 181.

28. See Mooney, Kiowa Calendar, 230.

29. Smithwick, The Evolution of a State, 180-181; Dr. Ferdinand Roemer, Texas (Bonn, 1849) 293 ff.

192 navinain *menie* (*to choose*); po·kA *poker* (*poker* [English]); nanahtaka?nihW *a pair* [in poker] (*two brothers*); páhinánahtaka?nï· *three of a kind* (*three brothers*); manekIku/rihima·hr *full house* (*five hand* [manekItI is an obsolescent word for *five*]).

TIME AND MEASURE. piasïmihtI *thousand* (*big hundred*); cuku?simihtI *million* (*old hundred*); navuhiwI *price* (*its money*); ?eka?puhiwI *cent* (*red money*); ?usïkwe·vI *half dollar* (*its half*); *tïmanahke? *yardstick, ruler, gauge, any measuring unit, pattern* (see manakE *measure, imitate*); simïrïmanahke? *inch* (*one measuring unit*); simïyú·tïmanahke? *inch* (*one common measuring unit*); napetïmanahke? *foot* (*foot measuring unit*); simïnáhmAsoma·hr[128] *one yard* (simï- *one* + nah- reflexive + ma-, *by hand* + soma-, *fold back* + -(V)hr, verbal suffix); *sokorïcï·pI *mile* (*one land count*); sihï?awotïhpetI[129] *a bushel* (*willow cup measure*); naraya·kï? *scales* (na-, reflexive + taya· *to lean* + -kï, causative + -?); simïnáraya·kï? *pound* (*one scaled*); simïrávekwiine?[130] *hour* (*one clock turn*); pïpekuma?ïrï?ï·nA *degree* [of heat] (*how hot it is*); *mïarïvo·pI *calendar, almanac* (*moon paper*); simïvúharai *week, one week* (*one Sunday*); *puharavenItI[131] *Sunday* (see 4.1); tapúharai/hapïeckU *Monday* (*day after Sunday*); tapúharaihva?atú/

[128] Said to come from measuring cloth from the bolt.

[129] The word for bushel basket, sihI?a·wO *willow cup* is probably an extension of an old Plateau word for a basketry olla. See Julian H. Steward, Culture Element Distributions: XIII, Nevada Shoshone, Anthropological Records, 4: 2, p. 241 (University of California, 1941).

[130] There are no words for minute or second.

[131] Terms for the days of the week in many North American Indian languages are similar to Comanche in taking Sunday as a point of reference for naming the other days of the week. See A. I. Hallowell, Temporal Orientation in Western Civilization and in a Preliterate Society, AA 39: 647-670 (1937), especially the sections, "Acculturation of Time-pieces" and "Named Days and the Week."

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[p. 236-R]